

123 only six, including me and Kattenburg, in the jeep. A wisecracking and obnoxious religious guru, who had started right off giving us a lecture on the virtues of Catholicism, got right in and displaced a better man.

632 The kapitan has no authority as I see it, and I remember the kapitan of Gunung Rodja who Ariens said has real power. He had told me that he had to help this kapitan all the time because he is so weak. He looks and acts this way, and is young anyway. He should have thrown the guru out. I would have done so, but I did not know what his influence really amounted to. Anyway, we finally got off with this unpleasant guru, who talked all the time in a raucous voice, the kapitan, the secretary (assistant) a nice lad, and a quiet relative of the kapitan who was dressed in adat clothes, a young man who sat in the rear box who said nothing. We went up the dangerous road for 52 km., beyond Ndetosoko, passing a few kampongs, including the magnificent hillside kampong of Wologai, and Ndoeria. At km. 52 we turned off onto a grassy road and passed two kampongs on the twisting and high road to the mountain. We got there in two and one quarter hours in all, and it was a fine sight, on top of the world. The elevation is 1550 meters. Red lake is really almost brown. The green one is Nile green, and the blue one is robin's egg blue.

[262] We ate lunch, during which I found that in Roworeke they eat dogs. The guru talked constantly, and the kapitan seemed to be dominated by him. The secretary was his butt and he constantly punched and pushed him like a real joker.

123 I got so sore at the pressure to take more than four of them along that I threatened to go home and call off the trip. All the way I thought of how disagreeable these people were, except for the secretary and a few other young ones. The old ones are almost uniformly O.K. The guru is oily and loud and hearty.

Was

829 a small scale.

Everyone here knows the places in and the arrangement of the kampong and the district and the Larantuka town road. Perhaps only ten people know about the setup as far as Maumere, and probably only the guru is clear about the rest of Flores. Perhaps only two people know about the general arrangement of the geography of Indonesia. And except for a few place names and countries, no one knows about world geography.

One boy who is in the fifth grade knew the population of Indonesia, and he also knew the population of the United States! He was absolutely correct. Other people could not give this information, and as for other countries even he had no idea.

[199]
[204] As usual we got a terrific reaction when we told them how few people there were in Holland. They muttered for several minutes. They said that two men in Wailolong and one in Leloba receive the mission paper. Perhaps ten other people borrow and read it.

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203 The very few people who have visited towns outside of Flores are loquacious in telling about their experiences, mostly limited to kampong life. Others listen to this, but there is evidently very little reaction.

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651 There has been just about no change in the political structure in the last fifty years here. The kakang and all others were here long ago. The kakang has shifted from one kampong to another and that's about all. The traditional system of government has seen little change. Taxation started forty years ago. Now they pay a tax of fl. 1.00 for each animal killed for food, and fl. 10.00 for each animal killed for sale. (This just about stops any chance of a meat-selling market or animal industry.)

000 Today there are more meetings and greater

Wa.

829 [648] they only saw them run away when the Japanese came in. He then said something which was quite interesting: that it is not hard for even the illiterates here to understand the government of any land in the world, as they have had so much experience with a system of government here. All they have to do is imagine the alien organization in terms of their own political organization.

875 203 As for information spread about in regard to politics and current events, Roy says that the guru do a lot of this. The people ask them questions, and they are really big men.

521 829 The people here do not talk much about politics. Even when they had the big day of celebrating independence and the flag was flown, after the main information about the Round Table Conference was out, the people began to talk about their gardens, etc. They know about Sukarno, because his picture is everywhere [the Hitler theme?]. The thing which really settled [798] the rumor that the red and white flag is that of Islam was Sukarno's speech that all religions were free. Priests must have publicized this.

829 203 521 The local people know that Java is the center of all Indonesia, but there is little talk about this yet. Roy sees the importance in this of the complete absence of movies, radio, and the relative absence of papers. If the people had these, they would talk more (as do the backward Buginese who see movies of other lands and are curious about them).

794 665 Roy says that Catholicism does not mix itself up with politics here at all. When elections are held, the priest says in church that they must be sure to choose the right man. At least, he insists that the church is not involved in politics. I tried to press Roy by telling him how the church tried to get another radja for Manggarai, because the present one, although

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521 At feasts, when the old rites are put on,
178 the old people reminisce over the old days and
887 the old ways, especially when they get drunk.
Then they are mournful.

562 There are no women in politics. They do not
641 come to the election meetings and have no voice
in the government. They are not even reckoned
in when the population is totaled to determine
the number of electors. They have no political
representation, and Migo says that everyone
would be against having women take any part in
politics. It is simply not right.

829 He says that they are stupid here. By this
he means only a few people know anything or
ever say anything about Flores or Indonesian
politics. And even about the local affairs they
say almost nothing. It is starting today, and
there are a few people who are thinking a lit-
tle. But how absolutely rudimentary it is!
This is the most backward place yet, by far.

Locally the people have a vague idea that
Roworeke is the most important kampong in the
district, because it is the center. The fact
is, and the kapitan and a few others know this,
that rank and influence of the districts in
Ende is in the following order: Nggobe, Rodja,
Rewarangga, and Pulo Ende. Below this are the
other five. About all the people know is that
Nggobe is by far the largest, the most populous,
and thus the greatest.

They do not know what Ende's place in Flores
is, or anything about the place which Flores
occupies in Indonesia. This is beyond their
ken. There are no political ambitions (yet
note that the suku Reandona has been trying to
get a man into the kapitan post). They are
politically dead. They know and talk nothing
about the Dutch, the Indonesian Republic, etc.

They knew that the Queen was their radja be-
fore, but that didn't mean much. They know

We

771 conservative, but not fanatic. Cornelius says
that they do not analyze the situation by think-
ing of what good things Catholicism has brought.
Opposition is in the form of criticism, not in
terms of a balance of good and bad. Just a-
[871]bout all education is in the hands of the mis-
[197]sion, although schools are paid for mainly by
[658]the government. Even in Mohammedan Reo, I
found, the schools are mission run.

[821] The people here do not debate very much
about religious matters, but they do criticize
the Catholic opposition to polygyny and feasts.
There are no real debates or discussions, how-
ever, not even within families.

[829] In regard to other religions, they know only
Catholicism. All they know about Mohammedanism
is that they eat no pork and are allowed four
wives. There is no knowledge of other cults.

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[178] Formerly, in disposing of the dead, a mat
was used, not a coffin. Today boxes are used
everywhere. The big change in funeral rites
has been the addition of Catholic rites, but
the old ones are carried out too, as in the
case of the wedding. When someone dies, every-
one howls, and this includes men and women.
Then two or three children carry a spear around
the area, telling who has died. A few people
from each house come to the house of the dead.
They place the dead on a mat, on the floor,
with the head toward the door. A cloth is
placed over the whole body including the face.
Thus the body remains on the floor for one day.
A coffin is made. The dead is dressed in fine
clothes. A few carefully saved silver coins
are usually put in the mouth of the dead.

At the cemetery a man hits the ground five
times with a stick before the grave is dug.
When the grave is ready, they bring the coffin
and bury the body. The reason for hitting the
ground five times is in hope that in this way

1 [i.e., the assistant -- Analyst]